

BRITAINES GLORIE:

OR

AN ALLEGORF. CALL DREAME, WITH the Exposition thereof;

CONTAINING

- | | | |
|----|----------------------------------|-------------------|
| 1. | The Heathens Infidelitie | in Reli-
gion, |
| 2. | The Turkes Blasphemie | |
| 4. | The Popes Hypocrisie | |
| 3. | Amsterdams Varietie | |
| 5. | The Church of Englands Veriticie | |

Conceiued and written by ROBERT
CARLIELL Gent.

Ex dono (longinquus gallo) nichobij.

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[Directions for the Reader.]

The Dreame is implicate, or Allegorically, in Verse.
The Exposition is explicate, in Prose.

The Staffes are numbered for the speedie turning to the Exposition of every Staffe, which also beare the same numbers : without which, the Mysterie of the Allegory will hardly be understood.

*The Heathen's infidelity, is contained in the first foure Staffes.
The Turkes blasphemie from the fist Saffe to the eight.
Amsterdam's variety, from the eight to the thirteenth,
The Pope's Hypocrise, from the thirteenth to the seauen and
twentieth.
Our Churches verity, from the twentie seauen to the last.*



TO



TO ALL VERTV- OVS NOBILITIE,

Reuerend *Clergie*, and well
affected *Gentrie*, ROBERT
CARLIELL wisheth Grace,
Mercy, and Peace, in
Christ Iesus.

RI GHT Noble, Religious and
Worthy Persons, the Title-Page
demonstrateth vnto you, that
the plot of this Fabricke hath a
generall scope, & is erected vp-
on all your seuerall reputations, so that for the
interest which you may challenge in this Stru-
cture, I will entitle you with the Dedication:
For, in so much as God hath giuen you the
inheritance of Knowledge, Religion and Virtue,
you are also coheires of the commendation
thereof: And because this building is thus mag-
nificently beautified with excellent Statues, no

To THE READER.

lesse persons then your selues, adorned with all the golden and precious Robes of faithfull Saints : Maruell not that I giue it a glorious name ; for if the Arke of God was called , *The Glory of Israel*, being a Type onely, *I Sam. 4.21.* Then the Gospell of Christ Iesus, the foundation of this Frame, shall make *Britaine* glorious eternally. I haue beene curious in the worke-manship of this Edifice , and carefull lest my blunt edged Chissell, in the caruing of your pictures, and inscription of your Trophies, should blemish your personages, or dash out one letter of your fame: If I haue done well I shall be glad for my Countries sake ; If I haue committed any one error, I disdaine not to haue it amended in this Worke , by such as are better experienced then my selfe. Meane time I desire my loue and good will may be louingly accepted, And so I rest,

Yours, most devoted,

R. C.



The D R E A M E.

1. **T**He Dreame is this: *One in a shape diuine,* 1. *Worke 1. l. 1.*
Transported by the windes as swift as thought, 2. *Worke 1. l. 2.*
His face more glorious then the Sunne did shine,
Me to an unknowne climat quickly brought,
Where of strange things that were within that Nation,
And of their Natures he gaue true relation.
2. **H**e shew'd me Oare of Gold, which being tried
As Metalls use to be, in burning fire;
One would haue thought should haue beene purified,
But contrary it turnd to filthy mire,
And whosoever kept it afterward,
Should be with Sprights and Goblins strangely scar'd.
3. **B**esides, the operation of this Oare
Was, whosoever toucht it, to make blinde
And sottish, so that they could neuer more
Haue wit or sight in any perfect kinde,
Except by bathing in one Riuier pure,
In Europe Northward where they might haue cure.
4. **I**n this strange Country also was a Flower,
Which this good Angell had no sooner gather'd,
But within one halfe quarter of an hower
As a thing blasted suddenly it wither'd,
And as the Marigold by the Sunne is spread,
This by the Sunne shut vp, and seemd as dead.
5. **T**he Angell then transfer'd me to a Land, 2. *Worke 2. l. 1.* *Blasphemy.*
Where huge deformed ugly Gymn's breed, 3. *Worke 2. l. 2.* *Bastards.*
Which

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which spoild and burnt good corne which there did stand,
1. And set Tabacco that unsauory weed.

- 2. One bad me taste, the Angell bad me leane,
- 3. For that would me quite of my life bereave.

4. For this is not a Man as you suppose,
But a black fiend, which humane shape assurnes,
That takes Tabacco thus through mouth and nose,
And brings from Hell those Diuellish perfumes.

- 5. I flartert backe seeing it was a Diuell,
- 6. And prayed good Angell, saue me from this euill.

7. Be not affraid quoth he, thou shalt that see,
Before that we depart this wicked Land,
Which never eye beheld: And then to me
Appeard damn'd creatures in the flames to stand,
These are Tabacconists that for this turne,
Did whilist they liu'd before-hand learnie to burnie.

- 8. Then sodainely he snach't me up and flew,
Vntill he came unto a thicke-set wood,
Where trees of all sorts many thousands grew,
And likewise Shrubs innumerable stod:
- 9. And looke how many trees and shrubs there were,
So many severall fruits they all did beare.

9. Some were like Apples but were Crabs in taft,
And in the eating had but sorre digestion:
Some were as bitter as the Oaken mast,
More fit for swine then any mans refecction:
Some were delicious sweet, and perfect good,
Such as at first in Edens Garden stod.

- 10. But as that fruit was good and lusheons,
The scituacion of the Trees was bad,
For none of them by meanes of Varden-bushes,
Sufficient roome to sprout their branches had,
So that for want of elbow-roome, a Tree
Not halfe so fruitfull was, as else might be.

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11 Unfruitfull briars choakt their sappy roote,
And with sharpe prickes did goad their tender Rinde,
Thornes would not let their springing Armes to shooote,
Sprigs of wilde Trees about their branches twinde,

As if they all malicious enuie had
At that good fruit, seeing their owne was bad.

12 Pitty it was the husband-mans respect,
Did not roote out these inconuenient lets ;
He might haue remedied that great defect,
By burning vp those preiudiciale sets,
For those Trees properly are made to burne,
As some to build, and some for other turne.

13 This when I had perused curiously,
The Angell led me to a goodly Vine-yard,
Kept by a Tyrant who swore furiously
That he would kill me with his bloody Whineyard,
The Angell sau'd me, and compeld him to
Declare the mischiefes whiche he there did do.

14 Then thus the Tyrant timerously said,
Northward from hence there is within a Land,
Amidst the Sea a fruitfull Paradice made,
Where goodly Vines in curious order stand,
Which proue exceeding plentifull : And there
I sometime great authority did beare.

15. And those faire Vines to all estates were free,
As well the Plough-man as the Potentate,
That every begger might sufficed bee,
Without controlement of the Magistrate.
So all degrees by vertue of that Grape,
Grew perfect wise, sober, temperate.

16 But I by craft and diuellish intention,
Desiring their subuersion, cut those Vines
Vuseasonably, to hinder their extension
In growth and spreading. And as oftentimes

The Regis Hypocrify.

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*As I with blood the rootes should haue made moist,
A poysone strong & closely i^m did foyst.*

17 *Whiche to conceale from mens detection,
This trick I had, I suffered none to come
Within that Paradice for to make collection,
But I my selfe in person, or else some
Of my Confederates whom I put in trust,
Deliver'd them how and to whom we lust.*

18 *Many diseases heerevpon did grow,
The Agne, Palsey, Megrim, Scurfe and Scab,
The cause of Sickenesse they did not know,
For no man of the Grapes suspition had.*

*By this I got an ending of their dayes
All that they had for Rosemary and Bayes.*

19 *At length my hellish purpose was desri de
By one that vomited a poysoned Grape,
By reason of an Antidote applide.
And all the Country then did beare me hate,
And for those faults which I committed there,
They banisht me, and so I thence came here.*

20 *And all these Vines which here you planted see
Are of that sort, which I from thence did bring :
But I haue caused other weeds to be
Set with them that they may together spring,
And both at one time put into the Preffe,
The Grapes and weeds to make a mingled messe.*

21 *And to keepe well those weeds, I haue ordain'd
They be continually vnderprop't with stakes,
By such as I haue purposelie retain'd,
Who iⁿ like case for their owne lucre sakes,
Tenne times more curios are to trimme and prime
Their banches, then the branches of the Vine.*

22. *This mingle-mangle composition
Hath much besotted all the peoples braines,*

And

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And such is their fond supposition,
They hold him curst that from this drinke refraines:

The gaines being great for selling of this Ale,
Hath lift my head as high as Dragon's taile.

23. And all the Countrie call me Demy-god,
Bending their knees to me with great deuotion,
And offer Gold, Jewels and Emmerods,
And all they haue for this my potion:

But out alas, their blinde enchanted sight,
Sees not the Adder me that doth them bite.

24. And that my gaine may be inlarg'd the more,
I haue denis'd a law on paine of death,
That none the iuyce of Grapes shill tast, before
The iuyce of Weeds be mixt, whereby of breath
I haue bereaued thousands with this blade,
Which for that purpose only I haue made.

25. The Angell answerd for this impious fact,
A iudgement on thee sodainly shall come,
Worse then the Serpents curse, for his vilde Act
Which in deluding Euah he had done:

Vengeance from Heauen shall one day drive thee out,
From this faire Vineyard with thy Rabble rout.

26. Who pittifull shal lament their case,
Th' aspect thereof will be so vehement:
But others shall reioyce at thy disgrace,
And for deliurance from thy mischeifes sent.
And therefore double shalt thou punish be,
For thy delusion and vilde Tyrannie.

27. And then me thought I was translated thence *the b. of Englon*
in religiōn. 33.
Into a Paradise replenished
With fruitfull Trees, Corne, Vines, and Hearbs, from whence
The Tyrant had before beeene banished:

Who when he kept it was not so perfidious
As is the Man that keeps it now Religious.

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28 For bauing Children, be instructs them how
They may those Trees, Corne, Vines, and Hearbs best keepe
From Caterpillers, Cankers, and the Sow,
That longs into that place by stealth to eape,

To spoyle the Paradice : Of which sort there were
Some by that Tyrant left of purpose there.

29 So that this Paradice is like to flourish
Vntill the finall period of all things,
For his fayre issue know well how to nourish
Those holy Plants, and those cleere water-springs
Running there through to keepe from foule pollution
Till all things haue their finall dissolution.

30 And how prouision is by Virtue made
To keepe the Caterpillers from the trees,
Is thus ; A fire vnderneath is laid,
Whose smoake consumes them as in swarmes of Bees
Is used commonly to rid the Drones,
And so they proue continuall fruitfull ones.

31 And that the Corne from Cankers may be cleane
Thousands of carefull Labourers are fitted
To polishe, cleanse, and winnow, by which meane
None but good Secde is to the ground committed :
The like care is to cleare the hearbs from weedes,
So there good Corne and good Hearbs onely breedes.

32 But to keepe out that beastly breed of Swine,
Three thick-set hedges dectly are placed
About the Paradice, lest they shoulde undermine,
And so it might be utterly da-faced :
These fences being strong, this stincking rout
Shall ne're get in, though they runne round about.

33 The first and out-most hedge is guarded well
By Champions of valiant condition,
W' o much continually them to repell
With shield and speare, or sword, or such munition :

And

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*And if the Swine but once come neare that fence,
One of those weapons sure shall beate them thence.*

34 *But if the Swine doe chance to sneake unseene
Of all that well approued outward guard,
Within their hedge, a little space betweene
The first and second fence, them to reward,*

*Lye Beales to discouer the intrusion
Of those, that wish to Paradice confusione.*

35 *Being set on by this quick-sentted Crue,
The second guard, being bunt-s-men, soone prepare,
Who maie those Swine their boldnesse for to ruse,
By force of Iauelin, Pistoll, Pike, or Speare :
Whose proued shields, and vertue of their Armes,
Them againts a thousand Swine will saue from harmes.*

36 *But say a foule Swine in a cleane beasts skinne,
Were closely put (as none but cleane come there)
Thinking by subtile policie to get in,
Yet would it be desiride ere it come neere :*

*For the third guard is clad in Armes compleat,
And search each beſt that thither comes to eate.*

37 *And they with compleat furniture addreſt,
In ſingle combat ſhunne no fierce assault,
Such manly courage reſteth in their brift,
From an whole hoaſt they neuer will reuolt,
But fight couragiouſly and winne the day,
And carry conqueſt for their prize array.*

38 *This goodly Paradice thus iſſifely kept
From uncleane beasts, chiefly from Woules and Bores,
By Vertues care and prouident respect,
Who chiefe Commander is, and keepes the dores,
And lets all in and out, and ſets theſe guards,
(Whom for their paines he daily giues rewards.)*

39 *And ſo the Lambs and ſilly Sheepe feede free
From the Woules rapine, and the Swines infection,*

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Plenty of Corne is alwayes seene to be,
And fruits great store by Vertues good direction :
Good Sallet hearbs abundant, water cleare,
(As if it were distil'd) in Riuers there.

40 And those three Guards me thought devoutly pray'd
For the continuance of this heauenly place,
And God grant Vertue all happinesse they said,
And his posterity, with encrease of gracie,
Mercy, and peace for euermore. And then
Legions of Angells answered Amen.

T Hen toward me the Angell turn'd his face,
And said he now had shewd me good from euill,
Vertue from vice, Cœlestiall from base
Terrestriall things, bright Angells from the Diuell,
And of these things to know the explanation,
Read these few leaues and see the Demonstration.

Which take and copy out, and them present
Vnto your Native Brittish Countries view :
For to that people they may best be sent,
Whose Catholike profession is most true :
I tooke my Pen as he gaue me Commission,
And thus I writ the Visions Exposition.

The



The EXPOSITION.

1. ————— *One in a shape diuine,*

BY these words is meant the Spirit of truth, the Reuelation of the mystery of Iesus Christ, the diuine and heauenly operation of the holy Ghost.

Transported by the winds as swift as thought,

Which is inspired, and breathed, into our soules, thoughts and consciences, from the mouth of the most sacred Trinitie: as *Act. 2. 2.* it is said, that when the Apostles received the Holy Ghost, suddenly there came a sound from heauen, as of a rushing and mighty wind, and it filled all the house wherethey sat.

Whose face more glorious then the Sunne did shine,

The word of Truth may well be said to be farre more glorious then the Sun in brightness & shining, in respect of the integrity and eternity thereof: for the Sunne onely giueth light vnto the outward eyes, to guide our naturall feete from stumbling: But this gracious visitation in Christ Iesus hath lightned the darknes of our hearts, to guide our mindes and affections, lest we stumble at errors and deadly sinnes, and so fall into perdition. *S. John, 1. 4.* speaking of the worthinesse of the word, faith, *It was life, and the life* (meaning Christ Iesus) *was the light of men.*

Me to an unkyowen climat quickly brought,

By this is to be vnderstood a Representation vnto vs of such places, where the light of the Gospell hath not yet shined, and where the word of Truth is not yet preached, as amongst the Heathen people, Pagans, Infidels, Virginians, and other the like barbarous and bruitish Nations:

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and as it was with the Gentiles in the time of the Law before our vocation, as it is written, *We were sometimes stra-
gers from the promise, Ephes.2.12.*

*Whcre, of strange things that were within that Nation,
And of their Nature, he gaue true relation.*

That is, the Spirit of grace doth demonstrate vnto vs, the strange Religions and Heresies of those forraine Nations, their vaine superstitions, and blinde Idolatry, and the effects and euents of their errors: 1 Cor.4.5. *He will lighten
things that are hid in darknesse, and make the Counsels of the
hearts manifest.*

2 He shewed me Oare of God, —————

All is not Gold that glistreth, neither is this meant to be materiall Oare, but that which indeed (if it had been of the right touch) would haue been farre more pretious then gold. It is meant by their Religion, which being of a counterfeit stampe, is but a *superficies*, faire without, but drosse within; for instead of worshipping the liuing God, they ado. e a dead Idoll of gold, and sometimes of wood and stone: some of them also worship the Sun, the Moone, and the Starres; some put their trust in their Coyne; saying, with the couetous miser, *Pecunia omnia potest*: I pray God too many of those Idolaters be not amongst vs; nay, some worship the Deuill himselfe.

We read in the 2 Kings 16.3. That *Ahaz King of Ierusalem made his sonne to goe thorow the fire, after the abhomina-
tions of the Heathen, as a sacrifice to the Idoll Molech.*

Also, in the 2 Kings 21. it is said of *Manasseb*, that *hee built the high places which Hezekiah his Father had destroyed.
and he erected vp Altars for Baal, and made a Grove as did
Ahab King of Israel, and worshipped all the Host of Heaven,
and serued them.*

And as in those times they worshipped the Gods of their Na-
tions, 2 Kings 17.29. So it is now with tholc ignorant incre-
dulous

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dulous people in our dayes which know not the true God

— — — — — *which being tride
As Mettals ſe to be, in burning fire,
One would haue thought would haue beeene purifie:
But contrary, it turn'd to filthy mire.*

The Gospell of Iefus Christ is compared to a burning fire, most vehement, which maketh a change of things through all the World: as in Luk. 12. 49. Christ saith, *I am come to put fire on the earth*, ſpeaking of the Gospell, so then this is the meaning of the laſt vertes, That the Religion of thole Idolaters and Heathen people, being compared and examined with our Catholike and Apostolike Doctrine, it needs no other touch-stone, it ſhewes both inside and outside, that in respect thereof it is base and vilde, and a ſord and drotte to pure gold, as a pible-stone to a precious Diamond.

*And whosoeuer kept it afterward,
Should be with fyrights and goblings strangely ſcarde.*

Heere it to be noted, that after our conciences haue beeene thoroughly tried by the word of God, and that wee haue received by the ſpirit of Grace the knowledge of Christ Iefus, if we revolt againe from the truth, to ſerue ſtrange Gods, the Lord will giue vs ouer to the temptations of Sathan, hardneſſe of heart, blindneſſe of vnderſtading, and will bring vpon vs warre, famine, and all the curses mentioned in the Booke of his Law, and in the end death and deſtruclion, & after death perpetual damnation.

It is euident in diuers places of the Old Testament, in euery Booke, that the Kings of Iſraell ſo long as they kept the Commandements of God and obſerved his Lawes, as the Lord hath appointed, not according to their own ima- ginations, they proſpered in all their doings, and many blessings were vpon them: But when they went a whor-

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ing after strange gods, the vengeance and wrath of God came vpon them, with many heauy curses pronounced: whereof read 2.King 17.7.Exod.22.20. also 23.32.33.Deut. 17.from verse 2.to 8.also 29. from the 18.to the last Verse, also 30.17.18.Reuel.21.8.

*3 Besides, the operation of this Oare
Was, who so ever toucht it, to make blinde
And sottish, so that they could neuer more
Haue wit or sight in any perfect kinde.*

Here are described the effects of Idolatry,Blindnesse and dulnesse of vnderstanding: So here are blinde gods and blinde people.

*2.Sam.5.8.*When King Dauid and his men went to Ierusalem vnto the Iebusites,he promised preferment to those that would smite the *Lame* and *Blinde*, meaning the Idols which his soule hated, as the text mentioneth.

And *Salomon Wif* 14.26.27. faith, that *the worshipping of Idols, which ought not to be named, is the beginning and the cause, and end of all enill: for either they be mad when they be merry, or prophesie lies, or liue vagodly, or else lightly foreswear themselves.*

The Apostle *Paul* also, writing to the *Eph.4.17.18.19.* exhorteth them, *that they will not walke as other Gentiles, in vanity of their minde, hauing their cogitation darkened, and being strangers from the life of God, through the ignorance that is in them, because of the hardnessse of their hearts, &c.*

And it may be truely applyed vnto them that is spoken by *Isay* the prophet, cap.59.10. *They grope for the wal like the blinde, and as one without eyes, they stumble in the noone-day, as in the twilight, and they are in solitary places as dead Men.*

*Except by barking in oye Riuier pure,
In Europe Northward where they might haue cure.*

The word of God in diuers places of the Scripture is likened

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likened to Riuers and waters, whereby is meant, that if those Idolatrous Nations haue recourse to the holy Scriptures, as they are now professed and taught in the Church of great Britaine, they shal bee deliuered and freed from their blindnesse and ignorance.

John 4.14. Whosoever drinketh of the water (saith Christ) that I shall give him, shall never be more a thirst, but the water that I shall give him, shall bee in him a well of water, springing vp into everlasting life.

Ezech.47 .8.9. The Scriptures are called wholesome wa-
ters, in these words; These waters issue out towards the East
Country, and runne downe into the plaine, and shall goe into one
Sea, and the wate's shall be wholesome, and euery thing which
moveth wheresouer the Riuers come, shall live: and there shall
be a very great multitude of fish, because these waters shal come
thither; for they shall be wholesome, and euery thing shall live
whither the Riuer commeth.

Also in the 36.ver.25. Gods Spirit is compared to cleane water: where the Lord saith; *I will poure cleane water vpon you, and ye shall be cleane; yea, from all your filthinesse, & frens all your Idols will I clese you.*

And the Apostle Paul writing to the Eph.cap.5.ver.26.27. sheweth how Christ sanctifieth and clenseth his Church by the washing of water through the word, that hee might make it vnto himselfe a glorious Church, not hauing spot or wrinkle, or any such thing, but that *it should be holy and without blame.*

Lastly, Baptisme (which these Heathen people haue not) is a token, that God hath consecrated the Church to himselfe, and made it holy by his word, that is, his promise of free Iustification and Sanctification in Christ.

4 In this strange Country also was a Flower,
Which this good Angell had no sooner gather'd,
But within one halfe quarter of an hower

As

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As a thing blัสed, sodainly it wither'd,
As the Marigold by the Sunne is spread,
This by the Sunne shut up and seem'd as dead.

Certaine it is, that there is a flower in the Indies, which when the Sunne shineth it shuts it selfe close, as a Marigold openeth by the sun. And there is a Tree called the shame-fac'd-Tree, which groweth very faire and greene, whose leafe if you touch, though you plucke it not from the tree, yet it will shrinke together for a season, like as if it would wither, and so continue vntill your departure from that place; but the purpose here is not to discouer naturall causes, but to make spirituall vse.

Therefore by this flower is signified the weake faith of these Infidels, which as it is little or none at all, so it hath no sure foundation whercupon it is built, and therfore cannot stand against the power of the spirit of truthe, no more then the idol Dagon did before the Arke of the Lord, whereof it is written, *I Sam. 5.2 3.4. That the Philistines tooke the Arke of God, and brought it into the house of their chiefe Idol Dagon, and set it by Dagon. And when they of Ashdod rose the next day in the morning, behold Dagon was fallen upon his face on the ground before the Arke of the Lord. And they tooke up Dagon and set him in his place againe, And they rose up early in the morning next day, and behold Dagon was fallen againe upon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands were cut off upon the threshold, onely the stumpe of Dagon was left to him.* And so it is with this flower, which properly I cannot call Faith, seeing the Apostle *Paul 2. Thes. 3.2. faith, all men haue not faith*, but it is a kinde of blinde zeale in their blind Religion, which at the appearance and tryall of the spirit of God withereth like a flower.

5 The Angell then transfer'd mee to a Land,
Where huge deformed ugly Giants breed,
Who spoil'd and burnt good Corne which there did stand,
And set Tabacco that foule stinking weed.

Fordham 1820.

By

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By this Land is conceiued so much as is vnder the Dominion of the great Turke, where the people may properly be called deformed vgly Gyants in respect of their horrible foule Heresies , and blasphemies, which in them is more monstrosous and damnable, then in the heathen people before mentioned, which neither haue heard of Christ since his comming ; nor any type, figure, or Prophesie of him before his comming : But these Monsters haue euer had the Law of *Moses* among them, and also the booke of the Prophets, which likewise they haue now in vse ; whereby the knowledge of the true Messias was prefigured vnto them: They did also heare of his comming , of his Doctrine and Miracles; Yet, these sauage and wilde Gyants of the earth, which neuer were naturally borne , as I may say in respect of regeneration, wast and burne vp (our Bibles wherein is written the Gospell of our blessed Sauiour) that good seede which that great Husbandman Christ himselfe did sow within their Land, *The bread of life. John 6. 48.*

I am the living bread (saith Christ) which came downe from Heaven , If any man eate of this bread he shall live for ever : And the bread that I will give is my flesh, which I will give for the life of the World. John 6. 51.

This bread was giuen to the Iewes before any other Nation (which is within the Turks Dominion now by Inuasion) being the elect people of God, before the calling of vs the Gentiles, as appeareth, *Math. 15. 26.* When the Canaanitish woman cried out to Iesus for her daughter which was miserably vexed with a Deuill : Christ answered, *It is not good to take the Childrens bread (which were the Iewes) and to cast it to whelps, whom Christ so called being strangers from the Houle of God: But Christs holy name be glorified, that now we are made partakers of this heauenly bread, whereby we are made one body with him, 1. Cor. 10. 17.*

But instead of this bread of sincerity and truth. *1. Cor. 5.*

These

8 BRITAINES GLORY.

These deformed Gyants the Turkes, haue sowed another kinde of seede, such Corne as will proue vnto them as the bread of Affliction mentioned in the 1. Kings 22. 27. Or as the bread of teares, Psal. 80. 5. Or as the bread of Aduersitie. Isa. 30. 20. For it is Tabacco, it is the black seed of blasphemy, which they haue towne, a horrible contempt and defiance of the Gospell, and an approbrious iniury and violence done to Christ himselfe, worse then the blasphemie of Pharaob, saying: Who is the Lord that I should heare his voyce, and let Israell goe? I know not the Lord, neither will I let Israell goe, Exod. 5. 2. Worse then the blasphemie of Olofernes, saying: Who is God but Nebuchadonosor? Judith. 6. 2. 5. Worse then the blasphemie of the Pharisees, that said, Christ cast out Diuels by Belzebub the chiefe of Diuels, Luke 11. 15. For the Turke yet ceales not to defie and blasphemie Christ Iesus that was crucified about 1587. yeares past, terming himselfe in derision and scorne of the Sauiour of the World, occupier and possessor of the Tombe of the hanged God of the Iewes: And in the Gates of their Temples (I tremble to thinke of their diuellish rebellion against the Lord) they place the Image of Christ hanging vpon the Crosse with his head downewards, when they haue taken a Christian, and they force him either to turne to their abominable Religion, or else put him to extreame and miserable slauery, in which desperate case many Christians are drawne to reuolt from their faith, and believe in Mahomet, and then when the Christians enter into their Church, they are constrained to spurne that Image on the face, in despight and defiance. Let the World iudge what they doe to Christ himselfe in their hearts, when to his Image they are so spightfull: For which cause this their odious blasphemie is compared to that stinking weede Tabacco: For as Tabacco being suckt into the mouth, causeth men to euacuate a noysome choaking smoake, and maketh the body

BRITAINES GLORY.

9

body of Man blacke and vncleane within ; so doth their profession & their faith in their Religion make their soules black, and cause filthy blasphemies to come out of their mouthes, as it is written of Antichrist, *He opened his mouth vnto blasphemie against God, to blaspheme his name and his Tabernacle and them that dwell in Heauen,* Reuel. 13, 6.

One bad me taste,

Satan had beene a tempter from the beginning, and is, 1. Thess. 3.5. and consequently the wicked which are the chil- dren of the Deuill are alwaies ready to seduce and deceiue the children of God, and cause them to forlacke God if it were possible; but such are enemies to Christ & deceiuers.

Many deceiuers are entred into the world which confess not that Iesus Christ is come in the flesh; Hee that is such a one is a deceiuer and an Antichrist. 2. John 1. 7.

*the Angell bad me leaue,
For that would me quite of my life bereave.*

By the corruption of Nature wee dayly commit sinnes of infirmitie, but such as belong vnto the Lord shall bee kept and preserued by his grace from falling into heynous sinnes such as blasphemie is ; wee are deliuered from the snares of death, the delusions of the Deuill, and the tempta- tions of the wicked by the infusion of Gods spirit , and the illumination of the Gospell.

The Lord knoweth to deliuier the Godly out of temptation,
2. Pet. 2.9.

Because thou hast kept the word of my patience, therefore I will deliuier thee from the houre of Temptation. Reuel. 3. 10.

*¶ For this is not a Man as you suppose,
But a black fiend, which humane shape assumes,
That takes Tabacco thus through mouth and nose,
And brings from Hell those Diuellish perfumes.*

The

10 BRITAINES GLORY.

The first man Adam was made a living soule, 1. Cor. 15. 45. After the Image of God according to his owne likenesse, Gen. 1. 26. That is, in righteousnesse and true holinesse, Ephe. 4. 24. and continued in that state vntill his fall. The last Adam was made a quickening spirit, 1. Cor. 15. 45. that is, Christ bringeth vs from Heauen the spirit of life, whereby wee are now in the state of Grace: Of which state the Turkes haue no part, because they denie and defie Christ.

So then the Turkes are the Children of the Diuell, according as Saint Iohn writeth Chap. 8.44. *Tee are of your father the Diuell, and the lusts of your father you will doe.*

As for their Blasphemie, of all the sinnes of the World that man can commit, it is so high and presumptuous against our Sauiour that dyed for vs, that the very light of our naturall vnderstanding without any further probation of Scripture, will tell our hearts and consciences with feare and trembling (if we haue any conscience at all, or except we haue a seared conscience) that it is the very workes of darknesse, hellish and damnable, and if there be any spirit of error and wickednesse worse then Deuills, it is their inuention and Doctrine, *For Diuels know and confesse Christ,* Luke 4.41. Oh miserable and wretched people that hauing the shape of men, they should be worse then Diuels.

*I started back, seeing it was a Diuell,
And prayed, Good Angeli save me from this euill.*

By the starting back is meant that we shoulde not keepe company with the wicked blasphemers of Christ, but flie from them: *Put away therefore from among your selues that wicked man,* 1. Cor. 5. 13. which is spoken of those which are without, that is, which are not subiect to Gods word, and to the discipline of the Church.

The last verse signifieth, that wee ought to pray in the Holy-Ghost. Iude 20. ver. *Edifie your selues in your most holie Faith, praying in the holy Ghost.*

And

BRITAINES GLORY.

11

And Mat. 6.9. Christ himselfe commandeth vs to pray thus, *Our Father, &c. But deliuer vs from euill, &c.*

¶ Be not affraid quoth he,

Heere is to be obserued the singular loue of Christ, that in any feare or danger hee will comfort and strengthen such as belong to him, John 16. 33. Christ speaking to his Disciples faith, *In the World yee shall haue affliction, but be of good comfort, I haue ouercome the World:* Wherefore let vs say with the Apostle Paul, 2.Cor. 1. 3. 4. *Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercy and the God of all comfort, which comforteth vs in all our tribulation, that we may be able to comfort them which are in any affliction, by the comfort wherewith we our selues are comforted of God.*

— thou shalt that see
Before that we depart this wicked Land,
Which neuer eye beheld. —

Sometimes the Lord sheweth signes and wonders that his power may be knowne, Exod. 34. 10. Sometimes for the confirmation of the doctrine of them that beleue, and establishing of their Faith, Mark. 16. 17. Sometimes preceeding the day of Iudgement, Mat. 24. 29.30.31. So is it also with his fightings, hearings, and apparitions, Iosu. 5. 13. 14. 15. 2. King. 7. 6. 7. Act. 16. 9. 18. 9.

— And then to mee
Appear'd damn'd creatures in flames to stand,

Heere is the iust iudgement of the Lord seene vpon the wicked for their vnbeliefe: He that wil belieue and bee baptiz'd shall be saued, but he that will not belieue shall be damned, Mar. 16. 17. For the time is come that iudgement must begin at the house of God. If it first begin at vs, what shall the end bee of them that obey not the Gospell of God? and if the righteous scarce

12 BRITAINES GLORY.

- Scarce be saued, where shall the ungodly and sinner appeare?
- 1.Pet 4:17.18.

Also 2.Thes.2.8.9.10.11.12. The Apostle Paul speaking of the wicked man that shal be reuealed, saith, *The Lord shall consume him with the spirit of his mouth, and because that wicked mans comming is by the working of Sathan, with all power and signes, and lying wunders, and all in deceiueablenesse of unrighteousnes among them that perish, he sheweth, because they receiuued not the loue of the truth that they might be saued, Therefore God shal send them strong delusion, that they should beleue lies, that all they might be damned which believed not the truth, but had pleasure in unrighteousnesse.*

Many examples may be produced out of the Scriptures, to proue and declare the iudgement of God against the wicked, will be terrible and fearfull at the day of his second comming; and that Hell is prepared from the beginning for the Deuill and his Angels, and all wicked persons. One more onely shall suffice to shew the Description of Hell, that these wicked blasphemers, & all others may be affrighted in their consciences, and conuert and be saued. Isa. 30.33. The Prophet saith, that *Tophet is prepared of olde, that is, Hell, It is euен prepared for the King, he hath made it deepe and large, the burning thereof is fire and much wood, the breath of the Lord like a Riuier of brimstone doth kindle it.*

- These are Tabacconists that for this turne,
Did whiſt they liu'd before hand learne to burne.

These Tabacconists are those blasphemers spoken of before, and such as dispise the word of truth, and the Gospell of Christ Iesus, whose wickednesse is said to burne as fire whilst they liue: Isa.9.18.19. *For wickednesse burneth as a fire, it devoureth the bryers and the thornes, and will kindle in the thicke places of the forrest: and they shall mount up like the lifting up of smoake. By the wrath of the Lord of Hostis shall the Land be darkned, & the people shall be as the meat of the fire.*

8. Then

8. Then sodainely he snacht me vp and flew,
 Vnill he came vnto a thicke-set wood,
 Where trees of all sorts many thousands grew,
 And likewise Shrubs innumerable stod:
 And looke how many trees and shrubs there were,
 So many severall fruits they all did beare.

Here is represented vnto our eyes the confused mixture of opinions and Sects of Religion in Amsterdam, a Towne within the 17. Prouinces, where it is certainly knowne, that there be more varieties of doctrines, then in any one place of the world, as namely, Protestants, Papists, Anabaptists, Brownists, Arrians, the Family of Loue, and such like, and I thinke some of no Religion at all, wherefore the place is compared to a wood, the people to Trees, and their sects to Fruits, which may fitly be said to be of severall kinds in respect of the difference of opinions. *Euery tree is knowne by his fruit whether it bee good or euill, Mat. 12. 33. A good Man out of the good treasure of his beare bringeth forth good things, an euill man out of an euill treasure bringeth forth euill things. Mat. 12. 35.*

9. Some were like Apples but were Crabs in tast,
 And in the eating had but sorre digestion:

This may be vnderstood of the fruits of Mans inuention, which carry onely a similitude of goodnesse, but are bad in themselues, as the Crab is like to an Apple, but is lesser and far worse in taste. Such is the hypocrisie of the Brownists, whose digestion is loure, (that is) their punishment certainly will be very grieuous vpon themselues: *Seeing that the earth which sinneth not shall be made waste because of their wickednesse, as in Micah 7. 13. Notwithstanding the Land shall be desolate, because of them that dwell therein, and for the fruits of their inuentions.*

*Some were as bitter as the Oaken mast,
 More fit for swine then any mans refecction:*

14 BRITAINES GLORY.

These are the fruits of the flesh, which in many things are bruitish. *Ro.7.18.* I know (saith the Apostle Paul) that in me, that is, in my flesh, dwelleth no good thing, for to will is present with mee, but I finde no meanes to performe that which is good. *Gal.5.19.* The workes of the flesh are manifest, which are Adultrie, Fornication, Uncleannessse, Wantonnesse, Idolatrie, Witchcraft, Hatred, Debate, Emulations, Wrath, Contentions, Seditions, Heresies, Enuie, Murders, Drunkennesse, Gluttonie, and such like. To all these euery man is naturally prone, but two of these may be appropriated to the fruits of the Papists, to wit, Fornication and Idolatrie, the one being tolerated, the other allowed by their Religion, so that it seemeth they never learned this lesson of Saint Paul, or else they scorne to allow his Doctrine, or else it is out of their booke. But let them know, as Saint Paul saith, That such shal not inherit the kingdome of God.

*Some were delicious sweet, and perfect good,
Such as at first in Edens Garden stood.*

These are the fruits of Righteousnesse and of the Spirit, and may be said to proceed from a true zealous Protestant.

Gal.5.22. The fruit of the Spirit is Loue, Joy, Peace, Long-suffering, Gentlenesse, Goodnesse, Faith, Meekenesse, and Temperance.

10. *But as that fruit was good and luscious,
The scituation of the Trees was bad,
For none of them by meanes of Under-bushes,
Sufficient roome to sprout thair branches had,
So that for want of elbow-roome, a Tree,
Not halfe so fruitfull was, as else might be.*

Many times it falleth out that the Godly are hindred by the wicked, that they cannot shew their good workes in such measure as they would. For the profession of the true Gospell

Gospell of Iesus Christ, is oftentimes eclipsed in them by the darke cloudy meetings, and mixture of Heresies of others, among whom they liue, so that it doth not shine with his perfect light, especially among such as either refuse to heare the Gospell of Christ at all, or else if they heare it, they will pervert it, and make the construction thereof according to their owne fantasies. So these vngodly people are compared to vnder-bulhes, that hinder the propagatiōn of Gods holy word, and the growing and prospering of the fruits of the spirit.

And they are like to the Pharises, that neither would belieue the Gospell themselues, nor suffer others to belieue, *Math.23.13.* And like to the Iewes spoken of in the 17. Chapter of the Acts of the Apostles, where *Paul* being in Thessalonica, (as his manner was) went into their Synagogue, opening and alleadging, *that Christ must haue suffered and risen againe from the dead,* and some beleiuers but the Iewes which beleiued not, tooke vnto them certaine vagabonds, and wicked fellowes, and made a tumult in the Citie, and would haue brought *Paul* out to the people.

11 *Vnfruitfull briars choakt their sappy roote,
And with sharpe prickes did goad their tender Rinde,
Thornes wold not let their springing Armes to shooote,
Sprigs of wilde Trees about their branches twinde,*

*As if they all malicious ennie had
At that good fruit, seeing their owne was bad.*

Enuie is one of the fruits of the flesh, as before mentioned, and therefore is altogether repugnant to the spirit. And heere is demonstrated vnto vs, the malice of the Children of the Deuill agaist the Children of God. According as Christ saith to his Disciples, *Ye shall be hated of all men for my sake, Math.10.22.* They that doe maintaine those wicked Heresies, and vaine inuentions, haue their eies evil,

16 BRITAINES GLORY.

because the protestant is good.

The similitude of sharp pricking bryars and thornes is alluded vnto such as haue heard the word, *but the cares of the world, and the deceitfulnesse of Riches, and the lusts of other things, enter in and choake the Word, and it is unfruitfull, Mark. 4.19.* But that is not all the hurt they doe, to be vnfruitfull in themselues, for the nature of such bryers and thornes, is to make the ground barren round about where they grow, and to hinder the growth of any thing that is neere therevnto.

And they may be said to be wilde Trees, which haue not the knowledge of truth grafted in their hearts, of which there are too many in that place, and those of seuerall sects; so that it is now with the good Protestant in that place, as it was with the Children of Israel, who being but one people in their iourney to the Land of promise, met with diuers Nations that resisted them; & being there is but one truth which the Protestants professe, the e they are much cumbered and troubled with many hoasts of Errors; but as the Lord euer gaue the Conquest to the Israelits, so no doubt he will doe to the Protestants.

¶ 2 Pitty it was the husband-mans respect,
Did not roote out these inconuenient lets;
He might haue remedied that great defect,
By burning vp those preiudicall sets,

What greater ruine and spoiling of a delicate fair garden then to suffer it to be ouer-growne with weeds? What greater confusion to a Common-wealth then errors in Religion? and as it belongs to the prouidence and care of a good Gardener, to preuent the one: So it appertaineth to Magistrates and Ecclesiasticall gouernors, to remedy the other, so neere as they can.

But it fals out sometimes, that those weedes onely which are grown great and apparant, are onely pluckt vp, the rest being

being neere the ground amongst good hearbes are not so easily discerned, so it is with Sects, which if they once grow vp and shed their seed, they cannot be clenched, they multiply so fast, and grow so thick, that commonly they ouer-grow the good Religion. And likewise in goodly fruitfull Orchards, where trees are pestered thick together, the bad trees that are vnfruitfull hinder the prospering of the good trees, that they cannot be so fruitfull as otherwise they might be. Euen so is it with the good and sound Religion of the Gospell, amongst other wicked Sects and devisions of opinions. But if laborers were purposely appoynted for the one, and subordinate Ministers for the other (because the eie of the Magistrate cannot see all) both the one, and the other, might be freed from these great inconueniences.

*For those Trees properly are made to burne,
As some to build, and some for other turne.*

The vse of Trees is diuers, according to their natures : some are for timber and building : as we read, 2.King. 5.56. *And behold (saith Solomon) I purpose to build an house unto the name of my Lord my God. Now therefore command that they hew me Cedar trees out of Lebanon :* of such trees, that is, of the faithfull, God hath beautifully built his Church militant heere on earth ; *Ye are Gods husbandrie, and Gods building,* 1.Cor. 3.9. Now concerning Thornes and Bryers, that is, the wicked, they were from the beginning ordained for the fire. And so likewise every tree though it bring forth fruit, yet if the fruit be not good, it is bwen downe and cast into the fire, Math. 7.10. If any man abide not in me (saith Christ) he is cast forth as a braunch, and withereth, and men gather them, and cast them into the fire, and they burne.

13 This when I had perused curiously,
The Angell led me to a goodly Vine-yard,
Kept by a Tyrant who swore furiously
That he would kill me with his bloudy Whineyard,

By this Vineyard is meant the Church of Rome (in respect the Gospel of Christ is there preached, though with many Heresies) and by the Tyrant is vnderstood the Pope, whose bloody disposition I need not tell to the world, he is so well known, & manifested to be such as *Salomon speaketh of, Pro. 28.15* As a ruri^g Lyon is a wicked Ruler ouer the poore people, for he can never be satisfied, but ever oppresseth and spoileth, And he is worse then Herod the tyrant, who sent forth and slew all the n^ere child en that were in Bethlehem, and in all the Coasts thereof, from two yea^r olde and vnder: For the Pope he neither spareth men, women nor children, young nor olde. The Prophet *Mica. cap. 3.2.* writing against the tyranny of false prophets, saith, They hate the good and loue the euill, they pluck off their skinnes from them, and their flesh from their bones, and they eate also the flesh of the people and breake their bones, and chop them in peeces as for the pot, and as the flesh within the Caldron. And as the Prophet *Zeph.* spake concerning the Citie of Ierusalem, so it may be fity applyed to the Citie of Rome *Zeph. 3.1.2.3.4.* Woe to her that is filte^{re} and polluted, she heard not the voice, she receiu^e not correction, she trusted not in the Lord, she drew not neare unto her God; her prince within her are as roaring lyons, her Judges are as wolves in the euening, which leau^e not the bones t^{il} the morrow, her Prophets are light and wicked persons, her priests haue polluied the Sanctuary, they haue wrested the Law.

I he Angell saud mee,

It is the Lord that deliucreth vs out of all aduersitie, 2. Sam. 4.9. David in the 22 Chapter of the same Booke, 2.3. ver-
ses, confesseth, that the Lord was his Rock, his fortresse, and he th^t it deliucred him: saying further, God is my strength, in him w^{ll} I trust, my shiel^d, and the horne of my Saluation, my high tower, and my refa^{ge}, my saviour, thou hast sau^e me from violence. Every word of God is pure, he is a shiel^d to them that trust in him, Pro. 30.5.

and

*and compel'd him to
Declare the mischiefs which he there did do.*

It is the iustice of God, that the wicked confesse their sins to their condemnation, for they will not believe to obtaine remission : and their own words shall be a sufficient prooef to condemne them if there were no other thing.

Every man shall be iustified or condemned by the words of his owne mouth, Math. 12.37. Pharaob calid for Moses and Aaron, and confessed that he had sinned, and that the Lord is righteous, but he and his people were wicked, Exod. 6.27.

¶ 4 Then thus the Tyrant timerously said,

This sheweth that the power of God maketh the wicked afraid: The Israclits hauing scene the mightie power of God feare the Lord, Exod. 14.31. Adam after he had sinned was afraid of God, Gen. 3.10.

And the word of the Lord is heerein fulfilled; for the Lord threatneth *they shall be afraid in their Chambers*, which prouoke him by Idolatrie, Deut. 32.25.

*Northward from hence there is within a Land,
Amidst the Sea, a fruitfull Paradice made,
Where goodly Vines in curious order stand,
Which proue exceeding plentiful:*

That is, within this Iland of great Britaine, which lieth Northward from Rome, the Gospell of Iesus Christ which is compared to a fruitfull Paradice of Vines, doth plentifully abound, and the profession thereof is spread throughout the same, like as goodly Vines florish and spread. The Prophet David speaking of the Church, Psal. 80.8. compares it to a Vine, *Thou hast brought a Vine out of Ægypt, thou hast cast out the Heathen, and planted it, thou madest roome for it, and diddest cause it to take root, and it filled the Land, the mountaines were couered with the shadow of it, and the boughs thereof are like goodly Cedars, shee stretched out her braunches unto the Sea, and her boughs unto the Riuers.*

I am

20 BRITAINES GLO.RY.

I am the Vine (saith Christ) and my father is an husbandman, John 15.1.

*And there
I sometime great auhtoritie did beare.*

*Too great was the Popes authority in this Kingdome,
when before the Raign of King Henry the eight he had the
supremacie.*

*15. And those faire Vines to all estates were free,
As well the Plough-man as the Potentate,
That eucry beggar might sufficed bee,
Without controclement of the Magistrate.*

The freedome of the Gospell is two-fold : free of expences and restraint. The Apostle Paul, *1 Cor. 9.18.* speaking of the Preaching of the Gospell, saith thus, *What is my reward then, verily, that when I preach the Gospell I make the Gospell of Christ free, that I abuse not mine authority in the Gospell,* that is, that I be not chargeable to them to whom I preach, seeing that they thinke I preach it for gaines.

And the same Apostle, *2.Tim. 2.8.9.* exhorting *Timothie* to be constant in trouble, to suffer manly, and to abide fast in the wholesome Doctrine of our Lord Iesus Christ, bids him remember, *that Iesus Christ made of the seede of Dauid, was raised againe from dead, according to Saint Pauls Gospell,* wherein the Apostle suffered trouble *as an euil doer even vnto bonds, but the word of God is not bound,* thereby shewing that notwithstanding his imprisonment, the word of God hath his race, and increaseth.

*So all degrees by vertue of that Grape,
Grew perfect wise, sober, temperate.*

Who seeke wisedome early shall finde it, that is, they that study the word of God diligently, and with a desire to profit, shall finde wisedome: *Riches and honour are with her, euen durable riches and Righteousnesse, that is, spirituall treasures & beauenly things, Pro. 8.17.16.* Moses exhorting the people to keep the ordinances and lawes of God. *Deut. 4.6.* tels them, *that*

that is their wisdom and their understanding in the sight of the people, which shall heare all those ordinances, and shall say, onely this people is wise, and of understanding, and a great Nation. The wisdome of the World is but foolishnesse with God, 1.Cor. 1.20. But unto them which are called both of the Iewes and Grecians, Christ is the power of God and the Wisedome of God; for the foolishnesse of God is wiser then men, and the weake[n]es of God is stronger then men, 1.24.25.

Also the words of God are the words of sobriety and truth, as appeareth in the *Acts* of the Apostles, 26.25. where the Apostle Paul rehearsing his conuersation to approue his Innocencie, being accused before Festus, said, *I am not mad noble Festus, but speake the words of truth and sobernesse.*

*16 But I by craft and diuellish inuention,
Desiring their subuersion, cut those Vines
Vnseasonably, to hinder their extencion
In growth and spreading.*

The Deuill and the Pope haue euer yet beeene enuious against the propagation of the Gospell, and haue laboured by all the deuises that possibly they could, to extinguish, or at least to obviate the true light thereof; wherefore it was a subtile deceit of the Pope, to haue the word of God set forth in the Latine Tongue, which the common people could not vnderstand, whereby the knowledge of the Gospel was like the Sunne in Eclips, and could not be so generally spread as if it had beeene written in their naturall English; so therepon it may be said, that it was vnseasonably cut, to hinder the extention thereof.

The Apostle *Paul*, 1.Cor.14.1.2. speaking against prayer & seruice in a strange tongue, exhorteth men to *follow after loue, and couet spirituall gifts, and rather, that they may prophesie,* (that is, to expound the word of God to the edification of the Church) for he that speaketh a strange tongue, speaketh not unto men but unto God, for no man heareth him, (that is, understandeth him.)

Also

Also in the 4. and 5. verses of the same Chapter, the Apostle saith, *hee that speakest strange language edifieth himselfe,* (for hee profiteth none saue himselfe) *greater is hee that prophesteth, then hee that speakest diuers tonges, except hee expound it vnto the Church may receive edification.*

*And as oftentimes
As I with bloud the Rootes shoulde haue made moist,
A poysone strong I closely in did foist.*

That is, as often as the Pope and his Ministers should haue sincerely deliuered the word of God to the people according to truth, wherby it might haue taken roote in their hearts, so often they preached their own inuentions, bringing in many horrible new heresies which poysoned the peoples understanding. S. Paul gaue them other direction, 2. Tim. 2. 15. *Study (saith he) to shew thy selfe approued unto God, a workeman that needeth not to be ashamed, deuiding the word of truth aright.* But the words of that holy Apostle, 1. Tim 4. 1. 2. 3. are truely verified in the Pope and his Ministers, *Now the Spirit speaketh evidently, that in the latter times some shall depart from the faith, and shall giue heede unto spirites of error, and doctrines of Deuils (meaning false teachers) which speaking lies through hypocrisie, haue their consciencies burned with an hot Yron, forbidding to marry, and commanding to abstaine from meates, which God hath created to be received with giuing thankes, of them which beleue and know the truth.* And as for the Gospell, as it is professed by them, Deut 32. 32. 33. there it is decyphered, *Their Vine is the Vine of Sodom and the Vines of Gomorah; their Grapes are Grapes of gall, their Clusters bee bitter, their Wine is the poyson of the Dragons, and the cruell gall of Aspes.*

17 *Which to conceale from mens detection,
This tricke I had: I suffered none to come
Within that Paradice for to make collection,
To cast a mist before the peoples eies, that they might not
dif-*

discerne the false Doctrine and superstitious ceremonies which were then brought into the Church; the Pope would suffer none to haue the Bible in English, lest their heresies should be detected, and their discipline despiled; (for the Pope and his Ministers know in their con'sciences, if they haue any consciences (or else God lighten thir understand-ing, that they may know) that their Doctrine is a Doctrine of vanity, and the worke of errors, according to the Prophet *Iere.10.8* *They altogether dote and are foolish, for the stocke is a Doctrine of vanity.* Where because the people thought that hauing Images was a meane to serue God, & to bring them to the knowledge of him, the Prophet shew-eth, that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God.

*But I my selfe in person; or else some
Of my confederates whom I put in trust,
Deliu'rd them here, and to whom we lust.*

The common people wanting the knowledge of the La-tine tongue, were forced to receiue the word from the Priests, deliu'ered according to their owne fantasies, and so were deluded by these false teachers: of whom the Apostle Peter prophesied, *2 Peter. 2 1.2.3.* *But there were false Prophets also among the people. even as there shall be false teachers among you, which priuily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation, and many shall follow their damnable waies, by whom the way of truth shall bee euill spoken of, and with covetousnesse shall they, with feigned words, make merchandize of you,* which is evidently seene in the Pope and his Priests, which by lies and flatteries tell mensoules, so that it is certaine that he is not the successor of Simon Peter, but of *Simon Magus.*

*18 Many diseases hereupon did grow,
The Ague, Palsey, Megrimis, Scurfe and Scab,*

This

This false doctrine brought in by the Pope and his priests hath wrought many sects, opinions, & diuisions in this our true Catholike Church, and by that meanes, many doubts, questions and controuersies did arise, which are compared to Agues, Palsies, and Megrimis, and are as great a blemish to the true faith in Iesus Christ, as a scurfe or a scab is to a naturall mans body. *For this cause saith Saint Paul, 1. Cor. 11. 30. many are sicke and weake among you, and many sleep, that is, they dyed or be dead.*

*The cause of Sickenesse for they did not know,
For no man of the Grapes suspition had.*

The Pope and his Priests will say that they are the people of God, make a faire outward shew of sanctitie in words, but not in action, for they abuse Gods name, and colour it with shadow of Religion to cloake their hypocrisie. The Prophet *Micah 3.11.* speaking of the heads of the house of *Jacob* and the princes of the house of *Israell*, figureth out plainly the state of Rome: saying, *They abhorre iudgement and pervert all equity: they build vp Zion with bloud and Ierusalem with iniquity,* (that is, they build them houses by bribery (*The heads thereof iudge for rewards, and the Priests thereof teach for hire,* & *the Prophets thereof prophecie for money, yet wil they leane upon the Lord & say, Is not the Lord among us? no euill can come vpon vs:* which hypocrisie being thus cloaked with Religion, is the more free from suspition of the people.

*By this I got an ending of their dayes
All that they had for Rosemary and Bayes.*

The silly people were taught such blinde deuotion, that notwithstanding their dayly offerings to Idols, which came to the vse of the Priests, and whereby they grew exceeding rich, commonly at the time of their deaths, they would bequeath all, or the greatest part of their substance to massing Priests for maintenance of lights, obits, and praiers for their

their soules, perswading them selues verily that they should neuer be saued without such fond babling, and so the whole Kingdom almost came into the hands of the Church-men. So those Dirges are alluded to a little Rosemary and Bayes, as to a thing of no value or respect; but they are hardly so good, for indeed the Rosemary and Bayes is a decent ornament for the corps when it is carried to the graue, but as for the songs and prayers, and their faigned power to doe the soule of the dead any good, or to bee any ornament therewnto, there is no true Christian but will hold him a very simple vnderstanding man that imagines it: For as a man dyeth, so shall he come to iudgement. *Eccles 11.3.* If the tree doe fall towards the South, or toward the North, in the place that the tree falleth, there it shall be.

19 At length my bellish purpose was descreide
 By one that vomited a pousoned Grafe,
 By reason of an Antidote applide.

The whole circumstance heereof is largely and truely recorded in the Booke of the Martyrs of the Kingdome of England, among the memorialls and acts done in the time of the reigne of King Henry the eight, to which for breuity the Reader shall be referred. Thus much onely may bee said, that it pleased the Lord to illuminate the vnderstanding of that renowned, vertuous, and well affected King with the light of his truth, whereby he discerned the hypocrisie of the Pope and his Ministers. And then caused the Bible to be printed in English, and the glorious Gos-pell of Christ Iesus to be truely preached, and so the whole Kingdome was plentifully fed with the heauenly and spirituall food of the Soule, which that famous and blessed King hauing receiued and digested, it was to him as a preseruatiue or an Antidote against the Heresies of Rome, and caused him as it were to vomit out those vilde errors out of the Church of England.

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*And all the Country then did bear me hate,
And for those faults which I committed there,
They banisht me, and so I thence came here.*

Here the people began to obserue the Doctrine and institution of Saint Paul, that is, *to flye from Idolatry*, 1. Cor. 10. 14. and to hate those detestable follies, and superstitious vanities which hindred them from the true seruice of God, according as our Sauiour Christ saith, Luke 14 26. *If eny man come to mee and hate not his Father and Mother, and Wife and Children, and Brethren and Sisters, yea, and his owne life also (that is, he that casteth not off all affections and desires which draw vs from Chist) cannot be my Disciple.* And the gouernement of the Church being settled according to the profession now vied, the Pope was not onely iustly depriued of his Supremacie, but his authoritie and traditions were quite abolishe out of the knigdome, his Ministers put to silence, their religious or rather i religious houses (as I may rightly tearing them) vtterly defaced, according as the Lord commanded, Deut. 12. 2. *Ye shall utterly destroy all the places wherein the Nations which yee shall posseesse, serued their Gods vpon the high Mountains, and vpon the hils, and vnder every greene tree, Also ye shall overthrow their Altars, and breake downe their pillars, and burne their groves with fire, and yee shall hew downe the graven Images of their Gods, and abolish their names out of that place.*

*20 And all these Vines whi: b here you planted see,
Are of that sort, which I from thence did bring:*

The Pope and his Ministers in the manner of their worship in many things doe much derogate from Gods glory, insolently attributing their praiers either to dunibe Idols, or to Saints, or Angels, which can doe them no more good then the golden Calfe that the Israelites worshipped, Exod. 22. 4. Which afterwards Moses abolished, Exod. 32. 20.

Such was the Religion of the Romish Catholike when
that

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that Religion was here professed, and such or rather worse
is it now at Rome.

*But I haue caused other weeds to be
Set with them that they may together spring,
And both at one time put into the Presse,
The Grapes and weeds to make a mingled messe.*

By these Weedes is meant the worshipping of Idols, invocation of Saints, their rabling repetitions of *Pater-Nosters*, *Aue-Maries* and *Creedes*, their superfluous Sacra-
ments, Transubstantiation, their obits, lights, and prayers
for the dead, the Popes Buls and Pardons, and many other
such vaine inuentions which were neuer heard of in the
time of the Apostles, nor since vsed in any Church but in
theirs, neither indeed ought any such to be vsed, seeing the
Lord hath forbidden it with his owne mouth, as it is in
*Dent. 22.9. Thou shalt not sowe thy Vineyard with diuers kinds
of seedes, least thou defile the increase of the seede which thou
hast sowed, and the fruit of the Vineyard.* By this is meant, we
should walke in simplicitie and not to be curious of new
inuentions. But by this meanes it is true of them that was
spoken by the Prophet *Isa.* to the Iewes, *Isa. 1.22. Thy fil-
ter is become droffe, thy wine is mixt with water,* that is, what-
soeuer was pure in thee before, is now corrupt though thou
haue an outward shew.

21 *And to keepe well those weeds, I haue ordain'd
They be continually underpropt with stakes,
By such as I haue purposely retain'd,
Who in like case for their owne lucre sakes,*

*Tenne times more curious are to tyme and prime
Their branches, then the branches of the Vine.*

By this is perceived that Birds of a feather will hold together, The Pope and his Prelates to make their Doctrine more probable, haue conspired together like the false Prophets and Priests of Ierusalem, *Ezecl.22.25.26. There is a con-
spiracie of her Prophets in the mids thereof like a Roaring Lyon
rauening the prey, they haue devoured soules, they haue taken*

the

theriches and pretious things, they haue made her many widows
 in the midſt thereof, her Priests haue broken my law & haue deſiled mine holy things, they haue put no diſſerence betweene the
 holy and prophanē, neither diſcerned betweene the uncleane and
 the cleane, and haue bid their eyes from my Sabbaths, that is,
 they haue neglected my ſeruice, and I am prophaned amongſt
 them. And these are ſuch as the Apostle Paul told Titus of,
 Tit. 1.10. ſaying, There are many diſobedient and vaine tal-
 kers and deceiuers of mindes, whose mouthes muſt be ſtopped,
 which ſubuent whole houses, teaching things which they ought
 not, for lucre ſake, 2.Tim. 3.6. Of this ſort are they which
 creep into houſes, and lead captiuie ſimplē women laden with
 ſinnes, and led with diuers luſti: And in the margent of that
 text, they are expounded to be Monkes, Fryars, and ſuch
 hypocrites, which I alſo meane to be thole whom the Pope
 hath retained and appoynted in his Churche to vphold his
 herefies.

22. This mingle-mangle conpoſition

Hath much besotted all the peoples braine.

The prophet Iſay ſpeaking againſt the Iſraelits, to wit, of
 the hypocrites which were among them, who were altogether
 corrupt in life and doctrine, cryeth out againſt them.
 Isa.28.7.8. They haue erred because of wine, and are out of the
 way by ſtrong drinke, the Priest and the Prophet haue erred by
 ſtrong drinke, they are swallowed up with wine, they haue gone
 astray through ſtrong drinke, they faile in viſion, they flumble
 in iudgement, for all their tables are full of filthy vomiting, no
 place is cleane. And as natural wine immoderately taken beſoteth
 the braines of the outward man, and cauſeth drunkenneſſe, ſo the ſuperfluity and dregs of the Romiſh herefies
 filleth the inward mans underſtanding with ſpiritual drun-
 kenneſſe, a beaſtly kinde of life, vomiting their uncleane
 errors out of their foule gorgeſ.

And ſuch is their fond ſuſpoſition,

They hold him curſt that from this drinke refraines:

It is not vnown to any that know any thing an all of the Popes malitious disposition, how he and his prelates curse the children of God (that follow not his vilde traditions) with Bell,Booke and Candle,as they say: Witnesse his Buls which very often haue beene sent out against the Lords anointed Kings and Princes, and their people and Nations; and also his excommunications. But as wee are the chil-dren of Abraham the father of the faithfull through Christ Iesus, elected and called to our profession, so let vs stand fast in our faith, and then the Lord will turne their curses vpon their owne heads,as he promised Abraham; saying; *I will blesse them that blesse thee, and I will curse them that curse thee, Gen. 12.3.*

*The gaines being great for selling of this Ale,
Hath lift my head as high as Dragons taile.*

23. *And all the Countrie call me Demy-god,
Bending their knees to me with great deuotion,
And offer Gold,Jewels and Emmerods,
And all they haue for this my potion:*

The yearly profit which comes into the Popes treasurie for pardons and redemption of soules out of purgatorie,amounteth to a great sum,The Peter-pence spoken of in the booke of Martyrs paid quartely to the Friars, came to aboue 500000 li. yearly alone, Their mortuaries, gifts and legacies for Requiems, obits, and lights, is an vknowne value: The peoples offerings at the Altar and to Images which come to the Priests vse, is a secret gaine. But if wee reckon all the trickes which they haue to get money, and adde the profit together, it will arise vnto an vnspeakeable masse of wealth. The Booke of Martyrs in the time of King Henry the eight, demonstrateth many worthy memorials heereof, and other the deuises of the Pope and his prelates, to which I also referre the Reader. But by this meanes we see the Pope is growne snightie in riches and power, And

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as the Apostle Paul saith, 2. Theſſ. 2. 4. ſpeaking of Antichriſt, he exalteþ himſelfe againſt all that is caſted God, or that is worſhipped, ſo that he doth ſit as God in the Temple of God, ſhowing himſelfe that he is God.

But out alas, their blind inchaunted ſight
Sees not the Adder me that doth them bite.

The Apostle Paul to the Eph. 4. 18. as before is ſaid, exhorteth the Ephesiāns not to walke as other Gentiles in vanitie of their minde, hauing their cogitations darkened, and being ſtrangers from the life of God through the ignorance that is in them, because of the hardneſſe of their hearts. Which example is very good for vs to follow, Let vs not walk as the Romiſh Catholiſes, for it is with them as it was with the Iſraeſites when they prouoked the Lord with ſtrange Gods by changing his ſeruice for their ſuperſtitioſes, Deut. 32. 28. They are a Nation vniſt of Councell, neither is there any underſtanding in them. For if the Romiſh Catholiſes were direceted by the true light of the Gofpell, which maketh all things maniſt, Eph. 5. 13. they would eaſily diſcerne the deluſions of the Pope and his Minifters, who deceiueth them as the Serpent deceiued Enaſ.

24. And that my gaine may be enlārg'd the more,
I haue deuiſ'd a Law on paine of death,
That none the Iuyce of Grapes ſhall taſt, before
The Iuyce of Weedes be mixt, whereby of breath
I haue bereaued thouſands with this blade,
Which for that purpoſe only I haue made.

Here is ſet forth the tyrañnie and bloody perſecution of the Pope. We reade Acts 8. 1. that Stephen was ſtoned to death for the Gofpell of Iesuſ Christ, and that at that time there was a greaſ perſecution againſt the Churche which was at Ieruſalem, and they were all ſcattered abroad through the Regions of Iudea and Samaria, except the Apoſtles.

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But if we turne ouer all the Histories of the Iewes and Gentiles, we shall not finde greater examples of cueltie, and more diuellish plots of treachery, against the true Church of God then hath beeene acted and conspired by the Pope and his confederates, Priests, Iesuites, Fryars, Monkes, &c. and their followers. Witnesseth that heauenly Communion of Saints, that great companie of Martyrs which haue patiently suffered death for the Gospel, by his cruell and bloody hand some in this our Nation, and those an infinite number, some in France, Italy, Germanie, and other places beyond the Seas. So that if there were no other argument, this were sufficient to proue that his inuentiones proceed from the Deuill and not of God nor good men.

Wee reade in the *Reuel. 17.4.* of a vision described of a woman arrayed in purple and scarlet and guilded with gold, &c. This woman is the Antichrist, that is, the Pope with the whole body of his filthie creatures who afterwards in the 6. verse of the same Chapter (inferring his mercilesse leueritie) is said, *to be drunken with the blood of Saints, and with the blood of the Mar yrs of Iesus.*

25 *The Angell answer'd, For this impious fall
A judgement on thee suddenly shall come,
Worse then the Serpents curse, for his wilde Act
Which in deluding Euah he had done:*

*Vengeance from Heauen shall one day drive thee out
From this faire Vineyard with thy Rabble rout.*

Here is set forth the iudgement of him and all persecutors. The vision of the beast mentioned, *Reuel. 17.8.* is meant by the Romane Empire, which being fallen into decay, the whore of Rome vsurped authoritie, and as he proceeded from the Deuill, thither shall returne, as in the Margin of the Text, The words are these, *The beast that thou hast seenne was and is not, and shall ascend out of the bottome-*

lesse pit, and shall goe into perdition. And *Reuel. 18.2.* the ouerthrow of Rome is described vnder the name of Babylon thus, *And the Angell cried out mightily with a loud voice, saying, It is fallen, it is fallen, Babylon that great Citie, and is become the habitation of Deuils, and the hold of all foule spirits, and a Cage of euerie uncleane and hatefull bird.* Againe, *Reu. 19. 19. 20.* the destruction of Rome is prefigured in these words, *And I saw the beast, and the Kings of the earth, and their warriours gathered together to make battaile against him that sate on the horse and against his souldiors, (that is, the Pope and the worldly Princes shall fight against Christ,) but the beast was taken, and with him that false Prophet that wrought miracles before him, whereby hee deceiued them that receiued the beasts marke, and them that worshipped his image, These both were cast into a lake of fire burning with brimstone: (which will bee accomplished at the second comming of Christ.) Also, *Reu. 20.10.* there is his perpetuall damnation set forth in these words, *And the Diuell that deceiued them was cast into a Lake of fire and brimstone, where the beast and the false Prophet shall be tormented euen day and night for euermore.**

26. Who pitifully shall lament thy case,

The aspect thereof will be so vehement:

It is written of the whore of Babylon. *Reuel.8. 8.9.10. 11.* That her plague shall come at one day, death, and sorrow, and famine, and shee shall be burnt with fire: for strong is the Lord God which will condemne her, And the Kings of the earth shall bewaile her, and lament for her, which haue committed Fornication, and liued in pleasure with her, when they shall see the smoake of her burning, and shall stand a farre off for feare of her torment, saying; *Alas, alas, the greate Citie of Babylon, the mighty Citie, for in one houre is thy iudgement come, And the Marchants of the earth shall weepe and wayle ouer her, for no man buyeth her ware any more.* By that is meant both they that temporally haue had profit by the strumpet, and also
the

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the spirituall Marchants shall for sorrow and want of their gaine cry out and despayre: for besides their spirituall liuings, the Monkes and Fryers, as somtimes they were here in England, being stewards to Cardinals, Bishops, and Abbots, were temporall Marchants, and held and occupied Farmes, Mannors, Granges, &c.

But others shall reioyce at thy disgrace,

And for deliuernace from thy mischeifes sent.

The children of God shall reioyce at the fall of Antichrist, as in the *Reuel. 19. 1.* prayses are giuen to God for iudging the Whore, and for auenging the blood of his seruants, in these words: *And after these things I heard a great vycie of a great multitude in heauen, saying, Hallelu-iah, Saluation, and glory, and honor, and power, be to the Lord our God, for true and righteous are his iudgements, for he hath condemned the great whore, which did corrupt the earth with her fornication, and hath auenged the blood of his seruants shed by her hand.*

And therefore double shalt thou punisht be,

For thy delusion and vilde Tyrannie.

In the *137.Psal. ver.8.9.* They are said to be blessed that could repay the like to Babylon, where the Israelites were so tyrannously handled, *O daughter of Babel worbie to be destroyed, blessed shall be that rewardeth thee as thou hast serued vs, blessed shall bee be that taketh and dasheth thy children against the stones.* But in the *Reu.8.6.* speaking of the whore of Rome, it is said that her reward shall be double, *For there was a voice heard, saying, Reward her euen as she hath rewarded you, and give her double according to her workes, and in the cup that she hath filled to you fill her the double.*

*27 And then me thought I was translated thence
Into a Paradice replenished
With fruitfull Trees, Corne, Vines, and Hearbs.*

By this Paradice is meant the Kingdomes of England, Scotland and Ireland : A comprehensible Type of the in-

comprehensible excellencie of the holy Ierusalem, spoken of in the *Reuel. 21.10.* des. ending out of Heauen from God. And by the Trees, Corne, Vines and Herbes, is vnderstood how plentifullly the word of God aboundeth there : for somtimes the Gospell of Iesus is compared to a Tree, *Re. el.22.2.* *Which beareth 12. manner of fruits, and gaue fruit every moneth, and the leaues of the tree serued to heale the Nations wi: h:*

- This is the tree of life, Christ the life of his Church, and is common to all his, and not peculiar to any one sort of people. Sometimes the Gospell is compared to Corne, as in the parable of the sower. *Math. 13. 3. Behold a sower went out to sowe, &c.* Sometimes it is compared to Vines, as before is mentioned in the 14. staffe. And in respect the Gospell is the spirituall foode of the soule, it may bee compared to herbes and any other sustenance, which is the naturall foode of the body, applying the one to the soule spiritually as the other is applied to the body naturally.

from whence

The Tyrant had b: fore be ne banished:

In Who when he kept it was not so perfidious.

But As is the man that keepes it now Religious,

This our Nation is the Paradice where the pope sometime

- did beare such great authoritie, as before is relation made in the 14. staffe : And from whence he and his errors were abolished as in the 19. staffe : Whose perfidious treacherie, he himselfe hath heere already at large demonstrated. But the Lord be praised, wee haue now a Religious Soueraigne Lord King James, who is supreame head and gouernour of our Church vnder God, to whom for sincerite and truth in Religion, the speech of Saint Paul may bee appropriated, *Eph. 4. 20. That he hath learned Christ, and hath taught him, and bee: e taught by him, as the truth is in Iesus,* that is, he hath cast off concerning the conuersation in time past the olde man, *which is corrupt through the deceiu-*

able

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able lusts, and is renewed in the spirit of his minde, and bath put on the new man, which after God is created in righteouſnes and true holynesse.

And for integritie of life, he is like vnto Samuel, 1 Sam. 12.3
And for vpriughtnesſe in heart he is like vnto thole worthy Kings, Iosias, Hezekiah and David, whose deſeued commendations are singularly ſet forth in the Booke of Eccles, cap. 49. And God grant that he may long liue to multiply his vertues in himſelfe and his Royall iſſue.

28 For baning Children, he instructs them how
They may thofe Trees, Corne, Vines, and Hearbs best keepe
From Caterpillars, Cankers, and the Sow,
That longs into that place by fealth to creepe,

To ſpoyle the Paradice : Of which ſort there were
Some by that Tyrant left of purſe there.

By the Caterpillars and Cankers is meant alſuch as eyther enuie, or with hurt to, or deprave, derogate or ſpeak ill of the true Preaching of the Goffell of Christ, of what Religion or ſeet ſoever they be: But by the Sow is particulaſly intended the Papift, of which there bee too many yet remaining, that doe much hurt ſecretly to the weake members of our Churche, animated and ſet on by the Pope: but by the religious care of our vertuous King, the Paradice is pretty well rid of them, the Churche is reasonably cleared, and the word of God more plentifully planted amongſt vs, then heretofore it hath beene. And herein all the world may ſee his Maiesties great prouidence in the education of his Children, for the continuance and vpholding of the Goffell, according to the commandement of the Lord, Deut. 11. 18. 19. Therefore ſhall you lay up these my words in your heart and in your ſoule and binde them for a ſigne vpon your head, that they may be as a frontlet betweene your eyes, and you ſhall teach them your Children, ſpeaking of them when thou ſitteth in thine house, and when thou walkeſt by the way, and when thou lyefſt downe, and when thou riſeſt vp.

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29 So that this Paradice is like to flourish
 Vntill the finall period of all things,
 For his fayre issue know well how to nourish
 Those holy Plants, and those cleere water-springs
 Running there-through to keepe from foule pollution
 Till all things have their finall dissolution.

Here is set forth the excellent towardnesse of our renowned Prince Charles, Prince of Wales, Fredericke Prince Elector Palatine, and the Lady Elizabeth, his Wife, as the Issue of our Royall King, which may well be said to be fayre and beautifull: Not as Absolom, That was comely in outward proportion onely, 2 Sam. 14. 25. Nor as Saul which was a goodly young man and a fayre, 1 Sam. 9. 2. for among all the Children of Israel there was none goodlier then bee in person: Nor as the Daughters of men, whom the Sonnes of God saw were fayre, Gen. 6. 2. For this is but the beauty of the flesh which withereth and decayeth like grasse, 1 Pet. 1. 24. But their beautie is an euerlasting beautie, which excelleth the beautie of all other Princes in Christendome, and like the Sunne appeares glorious to the whole World, their beauty is the Deuine beautie of their soules, made and fashioned after the image of Christ Iesus.

The holy plants of that Paradice they haue learned of their Royall Father to nourish, that is, they allow and main-taine the Gospel truely preached amongst vs: and to keepe those cleere watersprings from pollution, that is, that the word of God be not defiled with heresies, wherupon dependeth a great hope of the prosperous estate of this kingdome, for the Lord hath promised, that whosoeuer meditateth his word continually, his daies shall be multiplied, and the daies of his children, as long as the Heauens are aboue the earth, Deut. 11. 21.

30 And how prouision is by Vertue made
 To keepe the Caterpillers from the trees,
 Is thus; A fire vnderneath is laid,

whose

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whose smoake consumes them as in swarmes of Bees

Is used commonly to rid the Drones,

And so they proue continuall fruitfull ones.

Under the name of Vertue is comprehended our Royall King James, for whose deserte no lesse name can bee givē him, seeing that God hath endued him with such full meſure of Faith, knowledge, temperance, and godlines, which is euidently ſeenie in that he is continually carefull and prouident that the Gospell of Christ may haue free propagation, and ſo proue fruitfull amongſt his ſubiects, and that it be not hurt or violated by ill affected people, who as Caterpillers are conſum'd with fire, ſo are they vtterly deſtroied by the truthe of the word profeffed, which is alſo compared to fire, Luke.12.49.

31 *And that the Corne from Cankers may be cleane*

Thousands of carefull Labourers are fittēd

To poſh, cleanse, and winnow, by which meane

None but good Seede is to the ground committed :

The like care is to cleare the hearbs from weedes,

So there good Corne and good Hearbs onely breedes.

That the word of God be not mingled with the falſe doctrines of Heretikes, thousands of diligent preachers are prouided, who are called Laborers, Math.9.37. who as S.Paul faſh, 2 Cor.4.2 haue ſafte from them the cloakes of shame (meanning ſuch ſhifts and pretences as become not them that haue ſuch a great office in hand) and walk not in craftineſſe, neither handle the word of God deceitfully, but in declaration of the truthe approue themſelues to every mans conſcience in the ſight of God.

32 *But to keepe out that beaſtly breed of Swine,*

Three thick-set hedges decently are placed

About the Paradice, leſt they ſhould undermine,

And ſo it might be vtterly defaced :

These fences being ſtrong, this ſlincking rout

Shall ne're get in, though they runne round about.

The

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The three thick-set Hedges are three sorts of people principally in this his Maiesties Dominions, which being true and sincere professors of the Gospell of Christ, and stedfast and confident in their profession, doe keep out the Papists insinuation and incroaching into this Kingdome, with the traditions of their deuillish inuentions. And as long as they continue in the true faith of Iesus Christ, it is impossible that the Pope with all his host of erroneous and subtile Clergie, shall euer haue any place heere, though they work neuer so closely, or diligently range about seeking to seduce from the true faith daily by cunning circumstancies, such as they finde or suppose to be weake members of the Church of Christ.

33. *The first and out-most hedge is guarded well
By Champions of valiant condition,
Who watch continually them to repell
With shield and speare, or sword, or such munition:
And if the Swine but once come n're that fence,
One of those weapons sure shall beat them thence.*

The first outward hedge or defence consisteth of three degrees of people, yiz. Nobilitie, Gentry and Communitie, of vertuous and Religious disposition which being of the number of the faithfull, are well prouided with their spirituall weapons to repell the darts of the Papists. For by the shield, speare or sword is not meant those which are material: for the exercise of such weapons is forbidden in some respect, *Math. 26. 52. Put up thy sword (saith Iesus) into his place, for all that take the sword shall perish with the sword.* And *Reuel. 13. 10. If any lead into Captiuitie, he shall goe into Captiuitie* (this is meant of leading soules captiue) *If any kill with a sword, he must bo killed by a sword.* Neither indeed is it the sword or boore or any other materiall weapon whereby Gods children ouercome, *Ios. 2. 4. 12.* But by this shield is understood the shield of faith, by the sword, the sword of the spirit. For the faithfull haue not onely to striue against men and themselves, but also against Satan their spirituall

rituall enimie, which is most dangerous, for he is ouer our heads so that we cannot reach him, and therefore he must be resisted by Gods grace. *David* by faith feared not to fight with the Giant *Goliath* with a sling and a stone, for he flung away from him his Armour and weapons which *Saul* put vpon him, *1. Sam. 17. 37. 39.* Nay, by faith we resist the Devil, and overcome both the World & him. *1. Joh. 5. 4.* For all that is borne of God ouercometh the World, and this is the victorie that ouercometh the World, even our faith.

Also in the *Reuel. 19. 15.* the word of God is called a sharpe two-edged sword, in these words, *And out of his mouth went a sharpe sword, that with it he shalld smite the Heathen, for he shall rule them with a rod of iron, &c.* These are infallible weapons which the weake faith of the Papists is not able to resist; which shewes that their faith is but counterfeit, and that ours is the true Catholike and Apostolike.

34 But if the Swine doe chance to sneake unseene

Of all that well approued outward guard,

Within their hedge, a little space betwene

The first and second fence, them to reward,

Lye Beagles to discouer the intrusion

Of those, that wish to Paredice confusion.

Under the name of Beagles is comprehended all subordinate officers and Ministers, who are appointed by the superiorit powers to hunt out or make inquisition or search for all slye Recusants, Papists, Jesuits, Priests and such like, who closely sneake and insinuate into the bosomes and hearts of many well disposed persons, attempting to extirpate and roote out their well affected thoughts.

35 Being set on by this quick-sentent Crue,

The second guard, being hundre men, soone prepare,

Who make those Swine their boldnesse for to rue,

By force of Iavelin, Pistoll, Pike, or Speare:

Whose proued shields, and vertue of their Armes,

Them aginst a thousand Swine will saue from harmes.

After

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After these subordinate officers haue found out any such they report to the Judges and Councell of this Land, who are put in the place of the second Guard, and are likened to huntmen, because indeede, if the knowledge of such persons come once to their eares, either they doe vtterly subdue them with their spirituall Armes, strong arguments of Religion ; or else they chase them quite out of the Kingdome : I haue obserued in them which now supply those eminent places of authoritie and iustice, that they haue a watchfull care for the suppression of all hereticall and diabolicall Inuentions that may happen to proceede from the fantasticall delusions of seducers, and maintenance of such things as shall tend to vertuous institutions, and are so sufficiently furnished with the weapons of the spirit, that a thousand foolish blinde Papists with all their philosophicall deuises, are not able to preuaile against the least one of them, whereby is approued the sinceritie and truth of their Religion, & the invincible power thereof ; which as it worketh in them vprightnesse of heart ; so it arayeth them with many other vertuous indumentes, as mildnesse, aswell to poore as rich ; indifferencie, in the hearing of causes, aswell for strangers as their friends, sinceritie in affection, soundnesse in their skill and iudgement, constancie in their resolutions , besides great prudence in politique gouernment, and that which is the true token of a wise discrete Judge, to be more apt to heare, see, and consider, then to speake or giue iudgement, which should be also in every person of what degree or condition soever, seeing that nature hath giuen all men two eies, two eares, and but one tongue : To conclude, if any Nation vpon the Earth be well supplied with a vertuous Councell and vpright Judges, this Land may boast therof, which is furnished with such as are spoken of Exod. 18. 21. *Men of courage, fearing God, men dealing truly, hating covetousnesse,* Deu. 16. 18. *That judge the people with righteous judgement, that wrest*
not

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not the Law, nor respect any person, nor taketh reward, which blindeth the wise and perverteth the words of the iust.

36 *But say a foule Swine in a cleane beasts skinne,
Were closely put (as none but cleane come there)
Thinking by subtile policie to get in,
Yet would it be desirde ere it come neere :*

*For the third guard is clad in Armes compleat,
And search each beast that thither comes to eate.*

37 *And they with compleat furniture address,
In single combat shunne no fierce assault,
Such manly courage resteth in their brest,
From an whole hoast they neuer will revolt,
But fight couragiously and winne the day,
And carry conquest for their prize away.*

By this third Guard is meant the Reuerend and learned Bishops of this Kingdome, which are compleat in all things that appertaine to their place and calling, and they are like a neast of Eagles, whose eies stedfastly looke vpon the Sun without winking, whose iudgements discerne Diuine Mysteris, whose profession in Ecclesiasticall gouernment is suitable to Christs & the Apostles prescription, whose preaching & writing manifesteth the truth of their Religion, and whose godlinesse and vertue is seene by their life and conuersation, whose learning aboundeth like the Sea, and whose wisdome extendeth throughout the whole Land. God forbid that euer bastard egge should be hatcht in this neast, for what greater confusion then errors & diuisions in Religion ; These are they that search the Papists insides though they appeare neuer so faire in the outside. These, are the Tutch-stones that trie the false faith of Recusants, These make the Priests and Iesuites appeare to the world as they are, like the Scribes and Pharises, Mat.23.21. Hypo-crites

rites which make cleane the outside of the Cup and of the platter, but within they are full of bribery and exesse, And like painted Tombes which appeare beautifull outward, but within are full of dead mens bones and of all filthinesse. These are Gods warriors and Champions that are strong in the Lord, and in the power of his might, Epheſ. 6. 10. That haue put on the whole Armour of God, their loynes girded with veritic, and hauing on the brest-plate of righieousnesse, and their feete shod with the preparation of the Gospell of peace, and haue taken the shield of faith, the helmet of Saluation, and the ſword of the ſpirit. Let no ſimple Romifh Catholike preſume to make trial of their profound knowledge, leſt as they deserue, they ſuffer a diſgracefull repulſe.

*38 This goodly Paradice thus iſ ſ. fely kept
From uncleane beaſts, chiefly from Wolues and Bores,
By Vertues care and prouident respect,
Who chiefe Commander iſ, and keepes the doves,
And lets all in and out, and ſets theſe guards,
(Whom for their paines be daily giues rewards.)*

*39 And ſo the Lambs and ſilly Sheepe feede free
From the Wolues rapine, and the Swines infection,
Plentie of Corne iſ alwaies ſeen to bee,
And fruits great ſtore, by Vertues good direcciōn,
Good Sallet hearbes abundant, water cleare
(As iſ it were diſtil'd) in Riuers there.*

Oh that I had the ſpirit of perfect wifedome, that I might here ſet forth our Salomon, our Royal king in his true ſhape, of whose excellencie I am rauisht with admiration, O King, the Lord hath anointed thee with his holy Oile, as he anointed his ſeruant Dawid Ps. 79.20. Prosper with thy glory, Ride upon the word of truth, and of meekenesse, and righieousnesse, Ps. 45.2.4. It is thy goodneſſe and carefull prouidence O King to elect ſuch worthy and wiſe Bishops, Councell, Nobilitie and Iudges, for the defence of this Kingdome, who are as guards

and bulwarks, Forts and defences against the Rauening
Wolues, the merciles Papists, (who as they are the enimies
of Christ may be so called, Mat. 10.16.also) That seeke to
deuoure the fillie Lambes (your poore subiects.) Act.20.29.

Thou art the sole Commander and Supreame head vnder God of this our temporal Paradice, the Lord make thee great in the Kingdome of Heauen at the day of thy dissolution. By thy protection we haue plenty of spirituall Corne, the bread of life: plenty of spirituall fruits and hearbs, the foode of the soule: and plenty of spirituall water to refresh our spirits, to wit, the Word of God truly taught amongst vs, the Gospell of Christ Iesus; which as I haue shewed before, is thus in seuerall places so compared. And vnder thee O King, we are happy aboue many other Nations for the peace and tranquilitie of our Land.

40 *And those three Guards me thought deuoutly pray'd
For the continuance of this heauenly place,
And God graunt Virtue all happinesse they said,
And his posteritie, with increase of grace,
Mercy, and peace, for euermore. And then
Legions of Angells answered, Amen.*

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S^t Paul writing to Timothy, 1.Tim.2 23. declares, that it is a good & acceptable thing in the sight of God our Savior, that supplications, praicers and intercessions be made for Kings and for all that be in authoritie, And heerein is obserued the allegiance of these eminent persons and the generall loue and dutie of the people, whose daily inuocations of God according to the Apostles direction, are deuoutly made for all spirituall and Temporall blessings to be multiplied vpon the King and his Royall Issue, which, the Lord grant may be infinit without number or measure. Amen.